

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3563.
NEW SERIES, No. 667.]

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 9.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. A. A. CHARLESWORTH.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. R. K. DAVIS, Harvest Services.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. C. ROPER, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. WOODS PERRIE; 6.30, Rev. JOHN ELLIS. Anniversary.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. E. W. LUMMIS, M.A., Twenty-fifth Anniversary and Harvest Festival.
 Ilford, High-road, Second Anniversary Services, 11 and 7, Rev. J. ESTLIN CARPENTER, D.D.
 Islington, Unity Church, Upper-street, 11 and 7, Harvest Services, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. C. ROPER; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Harvest Festival, Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, 3, and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15, Rev. E. W. LEWIS, M.A., B.D., of Kings Weigh House Church; 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. A. PEARSON.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
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 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

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 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
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 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
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DEATH.

TAYLOR.—On October 4, at 9, Mount Sion, Tunbridge Wells, the Rev. John Taylor, aged 82.

In the Press.

THE

International Congress of Free Christianity, 1910.

Reprinted from "The Inquirer" and "The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER, D.D.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE Revolution in Portugal, though long foreseen, has at length burst upon the world with dramatic suddenness. The only possible attitude at the moment is to watch events and to withhold judgment. There will be a unanimous feeling of pity for the boy-king, who is simply the victim of his circumstances. Discontent in Spain has been predominantly anti-clerical. In Portugal, on the other hand, while the same forces are undoubtedly at work, the motives are probably more purely political. All backward and reactionary forms of government are insecure when confronted with the ideals of democratic freedom. They depend in the last resort upon the loyalty of the army to the throne. When the army, or large sections of it, as in Portugal, takes sides with the insurgents, far-reaching reforms cannot be long delayed.

* * *

THE *Hibbert Journal* for October gives the place of honour to an article by M. Paul Sabatier on the religious situation in the Roman Catholic Church in France at the present moment. After laying stress upon the distinction between the Church as a society of the faithful and its centralised government, he points out how the genuine desire of the French episcopate to make the best of the Separation Law was frustrated by the Vatican, and its conciliatory attitude deliberately misrepresented to the world. It is this moral canker of an insincere diplomacy which is destroying the heart of French Catholicism in the ranks of the clergy and laity, who are under no suspicion of modernist heresy. There is thus a moral crisis among the orthodox in addition to the intellectual crisis of modernism. For the moment

Rome commands and is obeyed, but it is the obedience of men who dislike what they do. When a government no longer inspires affection, confidence, or respect among its subjects, its days are numbered. M. Sabatier's article was written before the recent condemnation of the Sillon, which provides another sombre illustration of the spiritual tragedy which he describes.

* * *

THE theological debates at the Church Congress are usually both interesting and ineffective. They are controlled too much by the necessities of official teaching, and the desire to assure the public mind that the citadel of the faith is still secure. There was, in consequence, a little want of reality in the discussion on the Apocalyptic element in the Gospels at Cambridge last week. The Dean of St. Patrick's (Dr. Bernard) declared that by leaving out the eschatological teaching of Christ, we may reach a kind of bourgeois religion, capable of discharging a useful social function, but we shall lose the primitive Gospel and we shall dissolve the Catholic creeds; but he and other speakers immediately proceeded to cast doubt upon the literal interpretation which Jewish Christianity gave to this apocalyptic imagery, while they insisted upon the necessity of believing in "the tremendous doctrine of a final judgment of mankind, in some sense catastrophic and not merely the issue of orderly evolution." This strikes us as an accommodation to difficulties, rather than a solution of the problem.

* * *

ON the other hand the paper which Dr. Charles contributed to the same discussion contained some valuable criticism of Schweitzer's position, and marked out some of the lines in which we believe it must be met. The following passage is worthy of close and serious attention:—"He (Schweitzer) asserts that all Christ's teaching is eschatological and not directly ethical. Now such a statement would not be true of any of the greater Jewish Apocalypses, but when made of the

Gospels the statement is hopelessly wrong. The parables of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, the two great Commandments, the injunctions to meet the common needs of daily life in a religious and disinterested spirit, to visit the sick, feed the hungry, rejoice with them that rejoice and weep with them that weep, do not belong to what Schweitzer calls interim ethics—ethics designed for the few remaining months before the end—and in no sense form what he calls penitential discipline, a world-renouncing ethics. Rather they are essentially a world-accepting ethics in the best sense, and form the nucleus for a code valid for all time, in which Christ repeatedly sets aside the Mosaic rule and substitutes His own."

* * *

THE discussion on Prayer Book revision at the Church Congress revealed a growing feeling of agreement with Dr. Swete's plea that the time has come for an ampler recognition in the worship of the Church of England of the conditions of modern life, and the spiritual needs created by them. But the whole question is one of details, and here there is still conflict and confusion. An able writer in the *Manchester Guardian*, on Thursday, meets the suggestion that some of the lessons from the historical books of the Old Testament in the Lectionary might be omitted as unedifying, with the following comment: "Surely at the present time there is nothing so urgently needed as an appreciation on the part of ordinary Christians of the idea of progressive revelation. We do not want to trust to ignorance of the Bible to conceal from ordinary men that there has been any alteration of standards of morality and religious belief; but rather to make them realise how, through all the ages, God's teaching of His people has been here a little and there a little as they were able to bear it." We venture to doubt whether the reading of the account of the death of Sisera as part of a religious service helps in any way to impress the public mind

with the idea of progressive revelation. Certainly there are much more effective and less risky ways of doing it.

* * *

THE *Times* has taken its place among the prophets! Last Saturday it printed a remarkable leading article on "The Idealism of our Time," in which the writer pays a fine tribute to the intellectual disinterestedness of modern life. "In the Middle Ages," he says, "men of faith believed that they knew the truth and had only to act upon it; now they believe that the truth is infinite, and the search for it must be endless and without limitation. Both kinds of faith are based upon a belief in the ulterior significance of life. Only in the Middle Ages men of faith held that its ulterior significance was known exactly; now they hold that it is not known, that it is not entirely discoverable, and yet that it is the business of man to discover all that he can about it. They are intellectually disinterested because they have faith in the truth wherever it may lead them, because they value its high abstract grandeur above all material profit whatsoever. Spinoza said that the man who really loves God will not expect God to love him in return; and so the man who has a passion for the truth will not expect to discover the whole of it. He will not be too "hot for certainties," but will rather accept uncertainties as tests of his faith. His is a habit of mind truly scientific, and he is the typical idealist of our age. To us he may not seem romantic like the idealists of the past, but we may be sure that he will seem romantic in the future, when perhaps some other kind of idealism will prevail."

* * *

"MEN of no faith," the same writer continues, "have always used the past as a stick with which to beat the present; men of faith have always found in the present the promise of the future. Having a belief in the significance of life, they look to the future to reveal it, whether it be a future in this world or in another. The idealist of our time believes that by the pursuit of truth at all costs he can discover more and more about the significance of life, and that his discoveries, whatever their nature, will be for the good of mankind. He is not afraid of the truth, because he has faith in it; and everywhere he sees his enemy in the man who has no faith in truth, and fears it. It is a significant fact that the word Atheist, as a term of abuse, is slowly changing its meaning, and is coming to imply one who does not care whether what he believes is true or not. That is a sign that the supreme faith of our time is in truth, that truth seems to us the very essence of Divinity. A man who will not make sacrifices for that will not make sacrifices for any cause. He may be a decent citizen, but

he cannot be an idealist. He may help to maintain the present, but he cannot help to mould the future. He may be an amiable sentimentalist, but he cannot see the romance of reality, which is the glory of truth."

* * *

LAST Tuesday Professor M. E. Sadler opened a debate on the Education Problem at the Manchester Reform Club. He expressed his belief that it is vain to look for any single solution in such a complicated situation. The difficulty, in his view, was not a mere squabble between Church and Chapel; it had its roots in two contrasted views of the function of education and the duty of the State regarding it. We believe that Professor Sadler is doing a signal public service in his constant advocacy of a spirit of fairness and mutual understanding, and there is much in his own conception of education, in which the spiritual element has a necessary place, to commend it to those of us for whom religion is something better than a separate interest. Perhaps the real solution can only come when we have the courage and foresight to grasp the problem of national education in all its grades as a whole, and learn to look upon the elementary school as belonging essentially to the same world as the high school, the technical school, and the university.

* * *

At the opening of the Lancashire Independent College, on Tuesday, Professor Peake delivered an address on "Jeremiah, Prophet and Poet," in which he said that the popular conception of Jeremiah was singularly wide of the mark. When his writings were studied closely they revealed a singularly attractive personality. The greatest thing he did for religion was to transform the conception of it, and this made him the greatest of the prophets. He placed religion where it really and essentially lies. He broke through the outer crust of nationalism, as no one had done before him, and got to the glowing centre of religion, personal fellowship with a personal God. In his own way and along the lines that were most congenial to him, he was also a poet who reached a very high level indeed. Professor Peake was careful to point out that this revised estimate of one of the traditional misconceptions of history was the result of the critical study, which had made it possible to separate the genuine words of the prophet from the inferior and often commonplace work of other writers.

* * Next week we shall pay special attention to important new and recent books, including "The Life of Alexander Macmillan," Loisy's "Religion of Israel," "The Life of Tolstoy," by Aylmer Maude, and the last two volumes of the Cambridge History of English Literature.

AN ITALIAN VIEW OF THE BERLIN CONGRESS.*

Two thousand and eighty-six Christians from the most varied regions of the world, men and women, professors, pastors, business men, assembled at Berlin from August 5 to 10, to discuss Christianity, its position and function in world-culture, the relations that subsist among its scattered and divided followers in the various churches, and to redraft the inventory of its living traditions, of its losses and gains. It was the fifth of a series of similar congresses, initiated by a permanent committee established at Boston in the United States of America, and organised with such admirable precision and largeness of aim as to gain the adhesion of many of those for whom Christianity is a subject of vital pre-occupation and unbroken hope.

Religious liberty and religious brotherhood have been the watchwords of these congresses. Liberty affirmed against all the still-surviving forms of religious pressure and coercion, against all, whether institutions or individuals, who do not yet understand that faith must to-day be a personal conquest, the living and necessary impulse of a spirit open to the problems of being towards a belief rooted in ideals, and nourishing its life through them. Christianity, said a member of the Congress, is nothing to-day if it is not the school of those who aim at perfection in goodness, and this perfection must be the conquest of an intense personal life.

BROTHERHOOD.

Brotherhood, again, is affirmed beyond, and in some sense above, the limits of the various confessions. It must not be merely a growing mutual tolerance of believers weary of protracted theological disputes, and suffering themselves from the enormous losses which religious divisions and struggles have inflicted upon the Christian churches. It is the positive aim of men who feel that the Christian faith ought to give us not only the truth that exists in fundamental religious intuitions, but also, and even more, goodness realising itself in charity; who feel besides that the defence of religious idealism is a common task for all believers, and that nothing that is wrought in the spirit of charity and brotherhood can be lost to Christianity. The human spirit has marvellously enlarged the limits of its sympathies. It has emerged out of strife into a region of peace. Woe to Christianity if to these modern consciences, athirst for universal goodwill, the Christian churches should appear but narrow and niggardly shelters, where one can remain only on condition of sharing in old-world bitterness and intolerance, of narrowing the limits of the soul's action and clipping the wings of goodness, lest it soar in too distant a flight! A Catholicism of love is coming to the birth beneath the waste and ruin which have accumulated about a narrow Catholicism of theology. And if, as Professor Weinle, of Jena, pointed out, religious truth can be sought and found only in the operation of those consciences in which learning is so enlisted in the service of the living religious intuition as not to suffo-

* This article by Signor Murri appeared in *Il Commento*, published in Rome on September 5. It has been translated from the Italian by the Rev. A. L. Lilley.

cate it, then from this Catholicism of the heart will be born also a real consent about fundamental Christian truth.

RELIGIOUS PROGRESS.

Enheartened by the results already achieved, the Committee which is the directing spirit of these world-congresses, has added this year to its motto another bold phrase—*religious progress*. And assuredly, one of the most powerful and delightful impressions of the Congress was this profound and vital confidence in the immense services which Christianity can and ought still to render to the human conscience and to civilisation; a confidence manifested with lively fervour, and often even with emotional stress by men like Harnack, Von Soden, Troeltsch, and others to whom none of the difficulties which it has to face from the side of philosophy, of criticism, or of life are unknown. It might even be maintained that these difficulties, after the long sustained trouble they have occasioned to restless and hesitant consciences, have but re-established on a firmer basis the saving Christian confidence. For while, on the one hand, the figure of Christ, deprived of the legendary surroundings with which the creative imagination of the first Christian centuries had invested it, is still revealed to us as a conscience glowing with the heat and shining with the pure revelation of the absolute religious values, as the centre and the culmination of our spiritual life, so, on the other, a labour of infinite patience on Christian origins and priceless discoveries revealing to us what an immense religious movement it was that prepared the outburst of Christianity, and elaborated its earliest expressions, have more closely associated the collective work of the human spirit with the personal labours of Jesus, of Paul, of the author of the fourth Gospel.

But this religious progress was sought in the spirit which first called these congresses into being—liberty and brotherhood. There was, and there is, no desire either to oppose old dogmas or to invent new ones, either to work against some religious confessions and in favour of others, or against all. If the plain words of the programme of the International Congress were—not sufficient, those of Schrader, the President of the Congress, were abundantly clear:—"The Congress neither wishes to found a new church, whether with dogmas or without, nor to destroy the existing churches. All, or at least most of its members belong to well-known and clearly defined religious communities, and have no thought in any wise of abandoning them or of sacrificing their own activity within them. They wish to realise the fundamental aspirations of the Congress by renewing the life of these churches from within, and urging them on towards unity, and by promoting even more friendly relations between the different religious communities."

THE MODERNISTS.

This explains how Modernists who are Catholics and desire to remain such, have this year, for the first time, been able to participate in the Congress. No profession or renunciation was required. It was enough to be persuaded that to be Catholics and Christians does not dispense from being men, and to accept along with

other men, who were seeking in good faith, the true and the good fraternal relations of discussion and of collaboration in the quest of the true, in the fulfilment of the good. A quest of truth which, as Dr. Rade observed, would not exclude the consciousness of that measure of it which we already possess, but would feel and affirm that such possession is initial and directive only, not complete and definitive (*quaerentes simul et possidentes* is a well-known phrase of the Catholic liturgy); a fulfilment of the good which would not sacrifice the ritual forms and religious symbols of one's own church, but would rather enlarge their living spirit beyond the confines of the temple and its worship.

And, as a matter of fact, several Modernists, German, English, French, took part in the deliberations of the Congress; among others, di Stefano, director of the *Revue Moderniste Internationale* of Geneva, and Doctor Funk, of Stettin, director of the *Neues Jahrhundert*, a Munich Modernist paper. Besides, one whole meeting was devoted to Modernism in the discussion of the third principal theme, on sympathetic relations between different religious communities. At this meeting, Funk spoke on the conditions and aims of German Modernism; Paul Sabatier on the relation between Protestants and Catholics; Murri on political Modernism, especially in Italy; and the Anglican Lilley, of London, the friend of Tyrrell, on Modernism as a basis of religious unity. It is a pleasure to me to recall especially among these discourses that of Lilley, who, with a fine and penetrative psychological analysis not unworthy of his masters, Newman and Tyrrell, showed how Modernism is precisely the attempt to re-establish a healthy and living equilibrium between religious liberty and religious unity, an equilibrium which was disturbed and shattered by the Reform and the Counter-Reform.

RELIGION AND SOCIALISM.

Over and above the three principal themes, four others were discussed at the Congress in separate reunions—Christianity and Peace, Christianity and Woman, Christianity and Temperance, Religion and Socialism. The discussion of this last subject was specially important. Two tendencies were clearly defined: one which, distrusting historical Socialism, tended merely to recall the Church and believers to social duty, and to an eager and manifold propaganda on behalf of the different forms of social organisation, as to a new application and extension of religious duty; and another bolder tendency which desired to bring Christianity into the Socialist field and to seek in it the spontaneous and necessary social occasion of a new and more perfect cycle in the history of Christianity. The most authoritative representatives of this second tendency were Professor Maurenbrecher, of Erlangen, a Christian member of the Socialist party, and deputy in the Reichstag, who definitely presented Socialism as a new stage in the development of Christianity, and the Protestant pastor Elie Gounelle of Paris, director of the *Revue du Christianisme Social*. Gounelle, like his colleague, Wilfrid Monod, who was also present at the Congress, is a fervent

Christian, firm in his defence of the fundamental dogma of Protestant theology. But he holds that Christianity, besides being a doctrine of individual salvation, is also a doctrine of social well-being, and that the fact that men have forgotten and obscured the social spirit and bearing of its precepts is the principal cause of the grievous decline of its power. It is in urging home the social precepts of Christianity that the foundation lines of Socialism are disclosed, but of a Socialism which will be realised in acting from within outwards, and which will not labour with useless or even dangerous violence to modify political and economic relations, while it leaves undisturbed, or even awakes into a new life of more malicious activity, the "old man," with its covetousness and egoism, its incapacity to honour the claims of duty and of love, which is the real cause of every social ill.

The mention of that fervid propagandist, Gounelle, reminds me of an instance of intolerance in connection with the Congress. Gounelle had a preachiership in a Protestant church at Paris, for which he received an annual grant. His superiors forced him to choose between the grant and the Congress of Free Christianity! The other orthodox Churches, too, showed but little sympathy for the Congress. Of the Anglican, only one Modernist, I believe, Lilley, was present. The Lutheran Church of Berlin did not exactly abound in courtesies towards the organisers of the Congress. As for the Catholic Church, Paul Sabatier eloquently recalled the celebrated Congress of Religions at Chicago, the parent of all these gatherings, whose meetings a Cardinal of the Holy Roman Church, Cardinal Gibbons, inaugurated by reciting the *Pater Noster*, the prayer of all Christians, with the recitation of which, in a harmonious chorus of voices subdued to a deep emotion, the Berlin Congress too was brought to a close.

GERMAN THEOLOGY.

But by far the most important part of the discussions (or rather conferences, for discussion was completely excluded from these reunions) was devoted to German theology, around which two of the three principal themes of the Congress revolved. It would be impossible here to present a résumé of the many closely-packed addresses. It is exceedingly difficult even to state briefly the preoccupations and direction of German theology, as they were disclosed in these addresses. In general, one may say that in criticism theology aims, now that the great labour of historical inquiry has been completed, at recovering, with a justifiable leaning towards a conservative position, the assured features of the historical figure of Jesus and of the events of early Christianity as well as the essential content of its doctrine. In philosophy, it aims at liberating from opposing tendencies such an idealistic conception of the world and of life as does not lose itself in an empty panlogism or a monistic evolutionism, but has, on the contrary, firmly secured the notions of divine and human personality, and the ethical laws of a moral liberty constituted in struggle, and secured through painful self-conquest. The sure provision of these supra-rational bases for human

activity must minister strength to the religious intuition, no longer abandoned to the caprice of individuals, but guided along the deeply-traced furrow of the Christian tradition.

In religious psychology, again, it would correct the American type of empiricism, of which the method of relying upon exceptional cases adopted by William James is the typical example, and would aim, instead, at directing and controlling all empirical and historical investigation by a sound theory of consciousness and trustworthy criteria of religious values.

Finally, as to the churches, without declaring war against them, and in particular against the rigidity of the privileged churches, the necessity was asserted of changing substantially the relations between these churches and the State, of giving greater freedom to the teaching of theology in the Universities, of showing less preoccupation with the old traditional teaching which pretends to transmit the religious spirit, as it were, mechanically through official catechisms, and of developing a free teaching which might be beyond all the education of the spirit and the transmission of life.

FRENCH RADICALISM.

These moderate tendencies were opposed by another, which was much more radical, represented chiefly by some of the French members of the Congress. Etienne Giran, pastor of the French Reformed Protestant Church of Amsterdam, developed with much fervour a species of rationalistic syncretism which regarded all religions as moments in the becoming of a universal religious spirit. He saw the positive religions, Christianity included, gradually dissolving into a kind of pantheistic worship of the spirit, a common religion of the peoples and the democracy. Paul Hyacinthe Loyson—the son of the celebrated preacher and reformer Hyacinthe Loyson, who was himself present at the Congress, and delivered an eloquent discourse summing up its results at the closing session—also fondled the notion of a human religion without dogmas or worship, the exaltation, as it were, of all the best powers of the human spirit, and would simply preach to all men a gospel of beauty, fraternity, and benevolence. Both orators reminded us of Guyot, but with this difference between them, that while in Giran, the Protestant pastor, we saw a kind of vaporisation of Christianity into a vague rationalistic and relativist idealism, in Loyson, on the other hand, there was manifested rather an intense and wholesome need of ideal inspirations and religious energy—the homesickness, as it were, which, though still full of rationalistic prepossessions, was yet leading him back towards Christianity. It ought to be added that a portion of the Congressists did not stint their applause for these two young speakers.

CHRISTIAN VITALITY.

In conclusion, the Congress, besides being a precious document which summed up the various aspects of the crisis from which the Christian conscience is suffering, and a successful attempt to bring together the aspirations and the travail of souls which, in different peoples and in different churches, are obeying substantially identical impulses,

appeared to us to be a comforting affirmation of Christian vitality. And all who heard on the first day the discourse of Harnack, glowing with sincere emotion, and repeated the *Pater* together on the last, assuredly carried away from those memorable sessions a like impression of comfort and of encouragement to further effort.

In Italy, the country of facile scepticisms and of polished abuse, certain persons following up the brief hints of some newspaper or other, have criticised the Congress, and even sought to surround it with an atmosphere of jest and mockery. We may leave these “negatives” to their game of de-traction, in the certainty that they will have later on fresh opportunities of occupying themselves with a similar subject. Whether they be knaves or fools, they will not prevent whatever is still alive in the Christian conscience of Italy from seeking and finding its own liberation in that spiritual and Christian renewal, which Modernism is preparing alike by its patient labour of open inquiry and by its secret suffering.

R. MURRI.

LIFE, RELIGION & AFFAIRS.

NIETZSCHE.

I.

THE appearance of the first complete and authorised English translation of the works of Friedrich Nietzsche* reminds us that this strange genius, who died at Weimar (after ten years of insanity) as recently as 1900, has already become a force in European thought. He was born in Saxony in 1844, and became Professor of Classical Philology in Basel in 1869. His work was continually interrupted by ill-health. His first book was published in 1871, and the preface to his last was written in 1888, the year before he became insane. Into these years he crowded an enormous amount of productive work. His most important writings deal with questions of life and conduct; and the keynote of his work is a thoroughgoing attempt to *re-value* all the old standards of morality. By temperament and instinct an artist and a lover of culture, he affirms Life to be the supreme ideal. He believes in the supreme value of “creative evolution,” but he understands it to mean the feeling of increasing power—power to assert oneself and overcome obstacles within and without—dangerous, daring, abundant existence. He is a lover of growth, but he emphasises the *destruction* involved in growth, and emphasises it sometimes to the exclusion of everything else. And in the end—his mind already clouded by approaching insanity—the lover of culture comes to exclaim *Pereat veritas fiat vita*.

We cannot, however, judge and condemn Nietzsche on the ground of the extravagant character of some of his utterances. He is entitled to demand that in appreciating his work we shall consider the distinctive tendency of it as a whole.

* The Works of Friedrich Nietzsche. First complete and authorised English Translation, edited by Dr. Oscar Levy. London and Edinburgh: T. N. Foulis, 1909-10. “Beyond Good and Evil” (3s. 6d. net), “Thus Spake Zarathustra” (6s. net), and other volumes.

None the less, we must say with Professor Eucken, that “while Nietzsche’s work contains valuable suggestions of a moral and religious nature, they are left undeveloped, and the balance of his effective influence lies with what he denies rather than with what he affirms.” Much of his work finds its significance in the fact that it is symptomatic of certain sinister tendencies of what we call “modern civilisation.”

His better mind finds expression in a recurring thought which we may separate out and place by itself. It is the gospel of a new humanity, to be realised on earth in a more than human race, which it is the present duty to prepare and make possible, a race for which society shall not be an obstacle, but as it were a fostering garden: a race whose religion shall be an inspiring faith in perfectibility:—

“I teach you the Superman. Man is something that is to be surpassed. What have ye done to surpass man? All beings hitherto have created something beyond themselves: and ye want to be the ebb of that great tide? . . . The Superman is the meaning of the earth; let your will say, The Superman shall be the meaning of the earth. . . . O, my brethren, I consecrate you and point you to a new nobility: ye shall become procreators and cultivators and sowers of the future. Let it not be your honour henceforth whence ye come, but whither ye go! . . . Exiles shall ye be from all fatherlands and forefatherlands. Your *children’s land* shall ye love. Let this love be your nobility—the undiscovered in the remotest seas: for it do I bid your sails search and search. . . . The sea stormeth: all is in the sea. Be of good cheer, ye old sailor-hearts! Speak, not of fatherland: thither striveth our helm where our *children’s land* lies—thitherward, stormier than the sea, stormeth our great longing!” (“Zarathustra,” i. and lvi.).

This note rings true. But in its context sounds another note:—

“O, my brethren, with whom lieth the greatest danger to the whole human future? Is it not with the good and just? For they are those who say and feel in their heart, We know already what is good and just; we have it, too. Woe to those who still seek for it! . . . There was once one who saw into the heart of the good and just; and he said, They are Pharisees. They were not free to understand him; their spirit was imprisoned in their good conscience. The good *must* be Pharisees; they have no choice! . . . The *creator* they hate most, him who breaketh the tables and the old values. They *cannot* create; they are always the beginning of the end. They crucify him who writeth new values on new tables—they sacrifice *unto themselves* the future—they crucify the whole human future!

Who are these “good and just” who are thus condemned? Throughout his prose-poem, “Zarathustra,” Nietzsche gives to these words an arbitrary but consistent meaning. The so-called “good and just” are the self-righteous of modern times—those who are quite sure that they

know all that is to be known concerning good and evil, and are satisfied that the values their little world of tradition has handed down to them are destined to rule mankind as long as it lasts. "All detached ethical precepts," said a well-known Oxford teacher, "all single and limited ethical ideas, all detailed moral standards, have in them elements arbitrary, provisional, temporary. The law which shall not pass away is not written with earthly pens or graven on earthly tables. There is nothing in even the most sacred observances and institutions of human life which has not, when tested by history, a tentative and provisional character. Even the best of manners and customs, if allowed to remain for ever, *i.e.*, beyond its implied conditions, would corrupt a world, the distinctive mark of which is to be ever on the march."

The Pharisees with whom Jesus is said to have come into conflict are described as "hypocrites," as doubtless many of them were. But the Pharisee is not necessarily a hypocrite. He may be entirely sincere. What usually happens with a present-day Pharisee is that somehow he has formed in his mind an idea of what ought to be done in a case—or, rather, the idea has somehow formed itself in his mind, by custom or tradition, by instinct or prejudice, or out of some fragment of experience—and he is convinced that the whole demand of morality upon him in the case is fully satisfied if he acts out that idea. As long as he has done that, he has not "sinned"; and even if it were to happen that great human evil resulted from his action, he "did not mean it!"

"O, my brethren," says Nietzsche, "when I enjoined on you to break up the tables of the good, then did I embark man on his high seas; and only then cometh to him the great terror, the great outlook." But before we throw away the old tables, we are entitled to demand of him an assurance of what is to take their place. What is the way to our children's land? What are the signs which betoken the approach? The answer to these questions brings to light another side of Nietzsche, very different from the line of thought on which we have dwelt in these paragraphs; and to this I hope to be permitted to return.

In the meantime I venture to suggest that Nietzsche's work has a value, if for no other reason than that he compels us to think out what we mean by "our duties." I spoke of the way in which a man happens to come by some of his ideas of duty in life. Any such "idea of duty" will be found on analysis to mingle together answers to two entirely different kinds of question. In any actual case of duty, there is in the real world outside us some concrete situation, some actual state of affairs which demands a certain line of action. There are thus two questions: What is the actual situation? and, What action is required to meet its demands? The second is a moral question in the ordinary sense; the first takes us beyond the range of morality as ordinarily understood. How often does it not happen that a person cannot see the difference between *his view* of the situation and the moral judgment which he makes on the basis of that view! Yet the one may be

wrong when the other is right. The moral worth of his action depends on both these considerations, not confused together, but clearly distinguished and then put together. For if the first of the two questions—"What is the actual situation?"—takes us outside the sphere of morality as ordinarily understood, then we must extend the sphere of morality to cover it. Some time ago a plea for this extension was declared, in the columns of this journal, to be contrary to religion and common-sense! But in the morality of private life the need of it is clearly beginning to be seen. The maxim, *Ignorantia facti excusat*, belongs to the Law Court rather than to ethics. In many ordinary cases it would be contrary to our moral common-sense to regard ignorance of the circumstances in which the action was done as a valid excuse; and this is the principle which needs to be extended over a far larger field than has hitherto been covered by it.

S. H. M.

SOCIAL PROBLEMS AND THE BROTHERHOOD OF NATIONS.

If during recent years the expenditure of the nations upon armaments has increased, on the other side of the account must be reckoned the fact that there are at work forces of a different type which are building slowly but surely the edifice of goodwill between the nations. This has been a year of international conferences, dealing in particular with social problems—it is said that about 40 have been held in Brussels alone—to which social workers from many lands faced with similar difficulties have come to exchange experiences, to discuss proposed remedies, to learn from each other's successes and failures. Not the least interesting among these conferences are the two most recent—that on unemployment at Paris and that on labour legislation at Lugano. The former, which was attended by economists and by practical administrators, by Government officials and representatives of Labour Unions, by extreme collectivists and equally extreme individualists, ought to have two salutary results. It has conclusively proved, at least for anyone who wants to get at the facts, that in dealing with the great social evil of unemployment we may dismiss as irrelevant the whole fiscal controversy. Unemployment is common to all industrial countries, and is indeed a deep-seated social disease inherent in the competitive system of commerce and industry. Further, even if the fiscal question were relevant, there are no comparable statistics as between the different countries, as no two nations prepare their reports with regard to unemployment on the same basis, and consequently their figures, so to speak, represent different coinages. Unless, then, and until, as the Conference suggested, the nations can introduce a common statistical currency, and prepare their unemployment figures on the same basis, comparisons are simply misleading. But the compilation of exact statistics is only one of the lesser benefits of such conferences, which, by bringing together people of different environment who yet have to wrestle with the same or

similar problems, create a real bond of fellowship and mutual understanding, awaken dormant moral sympathies, and create a desire to co-operate with analogous agencies. For instance, the Committee on Unemployment will henceforth co-operate with the Permanent International Committee on Social Insurance and the International Association for Labour Legislation.

Following hard upon the Paris Conference came the sixth biennial meeting of delegates of the International Association for Labour Legislation at Lugano, which was attended by many of those who had been to Paris. It may not be superfluous to explain that the Association is a strictly non-party organisation, representing various types of thinkers and workers, and many forms of political and social belief. The British section includes experts like Sir Thomas Oliver, Sir Charles Dilke, and Sir John Macdonnell; employers like Sir Alfred Mond, and Labour leaders like Mr. Shackleton; philanthropists like the Earl of Lytton, and well-known social workers like Mrs. H. J. Tennant and Miss Gertrude Tuckwell; while, most wonderful of all, the names of the Bishop of Birmingham and Dr. Clifford appear side by side on the list of Vice-Presidents. At Lugano upwards of 120 delegates took part, representing officially the Governments of the German Empire, Prussia, Bavaria, Saxony, Baden, Austria, Belgium, Denmark, Spain, France, Hungary, Italy, Norway, Sweden, the Netherlands, Luxembourg, the United States, Canada, the British Government (for the first time), and many private societies. On the different commissions individualists sat side by side with Socialists (whether these were University professors or artisans, and both types were represented), employers anxious to have human conditions of labour with employees striving to improve the status of their class, the representative of the Holy See with people who possibly would object to being classed with any religious community whatever. The moral effect of this juxtaposition cannot be over-estimated. The delegates were lifted at once above considerations of self-interest. Some things which had appeared to be principles were seen in the light of evidence from different countries to be mere prejudices or local peculiarities. Backward countries were invited to bestir themselves, and those which in any department appeared to have made a successful social experiment were willing to offer to others the results of their experience: for instance, the Board of Trade presented a valuable memorandum on Wage Boards, the principles of which were accepted as worthy of imitation by other industrial countries. We cannot here discuss in detail the programme of the Conference, which dealt with the present state of international labour agreements, the use of lead in industrial processes, homework and sweating, a maximum working day, night work for young persons, and many other vexed questions. Suffice it to say that the discussions made it clear that there is abroad among the nations a spirit, which has penetrated even into the pigeon-holes of Government offices, and which will not tolerate unduly prolonged hours of labour, or sweating, or dangerous conditions of work, especially

where women and children are concerned. Furthermore, it was abundantly evident that in the opinion of the Conference many industrial problems can be settled, and can only be settled, by international agreement, seeing that one excuse for not altering undesirable industrial conditions is that if these are altered those who are responsible for them will not be able to contend with foreign competition.

Perhaps the most inspiring portion of the Conference, which was largely devoted to the discussion of details often of an extremely technical character, was the speeches at the complimentary banquet given to the delegates by the Canton and Municipality. After-dinner speeches are rarely an effective contribution to the general good results of such conferences. But those on this occasion were a notable exception. M. Scherrer, president of the Association (speaking in German), M. Montemartini, Director of the Labour Office at Rome (in Italian), Staatsminister von Berlepsch (in German), M. Bosse, president of the Canton of Ticino (in Italian), in words of unusual power and eloquence, showed that the real aim of the Association was not the mere quest of accurate information or material improvement, but the widening of human sympathy and the brightening and elevating of the human lot. The speech of the evening, however, which fairly lifted the delegates from their seats, was that delivered in French by M. Lachenal, ex-President of the Swiss Federal Council, who with Gallic elegance and precision, enforced by dramatic gesture and thrilling voice, described the ideal aims of democracy. The members of the Conference dispersed to their several homes feeling that there is a genuine fellowship among social workers even at the remotest points of the compass, and that the cause of fraternity (in the noblest sense) among the nations is marching on.

MRS. GASKELL AND HER SOCIAL WORK AMONG THE POOR.

(FROM A MANCHESTER CORRESPONDENT.)

WHILE all England, nay more, America and the Continent of Europe, are loud in the praise of Mrs. Gaskell, the authoress, it behoves us Manchester people, among whom she lived and worked, to recognise, in addition to her great genius for preaching—for books are but another form of sermon—her human genius for good works. It was not for nothing that the poor of Manchester pronounced her name with blessings on their lips. It was not out of empty second-hand information, culled from books and reports, that "Mary Barton" sprang. We are told that Mrs. Gaskell was of a retiring nature, that she shrank from publicity in any form, that she even declined to take up that regular parochial visiting so frequently expected from the wives of ministers. All this is quite true; and were it not for this extreme reticence on her part, which she bequeathed to her daughters, the world would know more of the devoted service she rendered to the poor of Manchester and Lancashire. But like that other great woman who has just passed from among

us, Florence Nightingale, she absolutely refused to be on exhibition either during her lifetime or after she had passed beyond the veil. A solemn veil has been drawn over all her private life and doings, and it would ill become her best friends to draw it aside or cause in it the slightest rent. But certain of her good acts were public property during the years of distress in 1848 to 1850, and again during the cotton famine, and there is every good reason why they should be public property in 1910. Few women have shown more acts of real kindness and charity or been more ready to answer any call for help or sympathy. The poverty of the working classes of Manchester in the days when Mrs. Gaskell knew them was so extreme that it can scarcely be realised by the operatives of to-day. Wages were very low, and food very dear—it was the days of Protection for the farmer and of starvation for the labourer. The weekly income of those in full employ served for the barest necessities of life only. Those who will consult the records of the day may find that in 1841 the wages of 1,013 families consisting of 5,305 persons averaged 1s. 3½d. per head per week; that 425 persons were sleeping on the floor with only one blanket to eleven. And at that same time bread stood at an enormous price. There was a story current that a young man and a maiden were kneeling at the altar receiving the blessings of matrimony, when an elderly woman opened the church door and cried out, "Does that young fool know that bread is a shilling a loaf?" It was among such poor folk as these that Mrs. Gaskell visited, it was these she helped and comforted by sympathy, counsel, money, sick nursing, and teaching. The chief area of her labours, though they were not confined to this district, was in and about Jenkinson-street, Chorlton-on-Medlock. Mrs. Gaskell lived at that time in Dover-street, and Oxford-road had factories on either side as far down as Clarence-street. Mrs. Gaskell assisted Mr. Travers Madge in his labours; she was intimately connected also with Mr. Thos. Wright, the prison philanthropist, who found in her one of his ablest, truest, and most active helpers. She took a keen interest in the girls' Sunday School at Lower Mosley-street, where she taught a class. She attached these girls to her in bonds of unusual sympathy by entertaining them at her own home on Saturday evenings. The time was pleasantly spent in sewing, reading, and talking. Mrs. Gaskell led, but did not monopolise the conversation. Her pupils, still living, bear testimony to her exceeding sympathy and skill on these occasions. She was always bright, humorous, intelligent, and ever drawing the girls out to "express themselves." Later she formed a class to teach them geography, as a means of interesting them and lifting them above the everyday level of their lives. If any of the girls fell ill she visited them, tended and nursed them, and gave pecuniary assistance. On more than one occasion she had a girl brought to her own residence so that she might receive better nursing and food, and have brighter surroundings than her own poor home afforded. When convalescent she would send them away to purer air, and not only bear all the expense

but personally superintend all the arrangements down to the smallest detail. When the sewing schools were instituted at the time of the cotton famine, Mrs. Gaskell joined the movement, since it so thoroughly represented her own ideas. With this exception she did not identify herself with any public movement. To realise this side of Mrs. Gaskell helps wonderfully to the understanding of her great works. Was she not prompted to write "Mary Barton" by the grip upon her arm of a father in desperation, who said in answer to her appeal for patience with the rich master, "Ah, but, ma'am, have you ever seen a child clemmed to death?" Apart from all the genius displayed in her books, Mrs. Gaskell was a woman of excellent common sense, a kind, sympathetic spirit, and with high ideals. As she says of one of her female creations, "She had a purpose in life and that purpose was a noble one." Blessed be her memory in this city of Manchester!

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

I.—THE CRUCIFIXION.

THE many modern attempts at reconstruction of religious belief indicate our awakening from the theological stagnation with which Bernard Shaw has charged the British people. "A nation which revises its parish councils once in three years, but will not revise its articles of religion once in three hundred, is a nation that needs remaking."

The task of revision must be undertaken from within the dogmatic camp; but the rationalist may help to create the demand for reconstruction, by sympathetically seeking to understand the principles upon which the ancient creeds were founded, even while he rejects the traditional forms in which they find expression.

We must suppose that ecclesiastical dogmas could not have retained their hold upon the human mind so persistently unless there were great truths underlying them, which furnished their foundation of reality.

What is the philosophic basis of the idea of redemption of the human race through the efficacy of the Cross? How is it that this symbol, one of the oldest in the world, is universal? It is found upon the pottery of the primitive lake dwellers as well as the last-erected Christian church. From Mexico to China, among Phoenicians and Etruscans, on the shrines of Egypt and Thibet, in the earliest remains yet discovered of ancient Peru and Chaldea, its use has been established—a token of some fact which could have no connection with a historical event that happened 1900 years ago in Judea.

When we read in the Book of Revelation, of "the Lamb that hath been slain from the foundation of the world" (xiii. 8), we see that there existed among the Jews

a conception of a Divine sacrifice prior to human history. Here Hebrew and Hellene meet, for Plato also said that the Creative Logos is upon the universe in the shape of a cross. To go still farther afield, we may cite a quotation by Lafcadio Hearn from a Buddhist scripture concerning the Buddha to the effect that :—

“In all the world there is not one spot even as large as a mustard seed where he has not surrendered his body for the sake of creatures.”

In the vision vouchsafed to Arjuna, he sees the whole universe spread out within the vast form of Ishvara :

“Thou holdest all; Thou Thyself art all.”

Eastern thought has familiarised us with the figure that the first fact of cosmogony is an act of Divine sacrifice. The imagination is led back to a time when nought existed save God. An abyss of Silence, a Vast of Peace enshrining the One without a second. Then from out the Deep of Deeps came a thought, an act of will, a desire to manifest. “Elohim said: Let there be light.” “It willed: I will multiply.” In such figures the Book of Genesis and the Upanishads try to set forth the inconceivable.

Between the first supreme fact, God; and the last supreme fact, the universe; intervened a Divine act, which is best set forth in terms of a *cosmic sacrifice*. And there, if we can lay hold of it, lies the key to interpret the dogma of crucifixion.

The Absolute and Eternal voluntarily submitted to an act of self-limitation within space and time in order to bring a universe into being. The Unconditioned placed Himself under conditions in order to bring forth life like unto His own. He threw a veil of matter around Him; He wove a web which, compared with Supreme Reality, is a web of illusion; and as the mountain reflects itself in the lake, so the Divine Being is reproduced in the sea of plastic matter. The Universe is an image of God. It is the robe with which He has clothed Himself; it is the body of God.

This body expresses the indwelling spirit, in such a way that it is possible

“To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And Eternity in an hour.”

In such a way that it is soberest truth to declare that if we could know what the flower in the crannied wall is, root and all, and all in all, we should know what God and man is.

In every particle of matter are resident the omnipotence and omniscience of God. Yet only so much of it finds expression as the plastic nature of the form permits. Universal Consciousness lies behind the child's face, but only so much comes through as the child can admit through his vehicle of consciousness. In its grade of development and according to its capacity of response to the pressure of the Spirit, every organism reveals the Dweller in the Body. But it also conceals Him. The language of the Immanent Life is limited to the vocabulary of the form through which it manifests. The dulness of the Delphic ministrant confuses the oracle of Apollo.

To such an extent that Browning was fain to avow :

“Some think, creation's meant to show
him forth;
I say it's meant to hide him all it can,
And that's what all the blessed evil's
for.”

Our incapacity to answer to the Divine agency measures our contribution to the limitation of God. Man knows the despair of carrying out his will by means of unwieldy mechanism, as in aerial locomotion. He knows the despair of teaching his canons of right to the lower animals. He knows the despair of carrying out in his own person and in social relations his lofty ideals—these fetters are pale shadows of the constraint of God.

Genius in a garret; the prophet bound in prison, with his message like a raging fire within his bones; the Saviour led to death by those he has laboured for, by the slaves he has freed; in all these things, Christ is crucified anew; the Divine life bears the sorrows of the race.

They may offer suggestion how He who is Infinite subjected Himself to dwell within finite forms. He who is One consented to break up His unity into a myriad beings. He whom the heaven of heavens cannot contain, suffers compression within the confines of the minutest physical organism. Think of the cruelty of nature; the mutual destruction of preying beasts, and reflect how He who is Infinite compassion, Infinite patience, has brought Himself to dwell within the forms of flesh that rend and slay each other. The divine is in the slayer and the slain. The Lord of Life daily bleeds. His hands are pierced hour by hour. The love that will not let us go is crucified every moment for the welfare of many. Like the legendary offspring of the sacred stork, we are fed out of the heart of the Divine Mother. For our sake, Prometheus lies chained upon the rocks, while eagles gnaw at his vitals. On our behalf, the Christ “empties himself of his glory,” while the crucifiers draw lots for his seamless robe.

The cosmic outpouring of the Divine Creative Power, the free surrender of His life that others may have life—it is such an idea that gives validity to the dogma of the crucifixion. The story of Evolution with its witness to the groaning and travelling of creation to reach some far-off goal, confirms the idea of a sacrifice on the part of the Creative Logos as a perennial truth. It operates as long as the universe lasts. It holds while the Eternal seeks a responsive affection in the children of His spirit.

First a fact of nature; then a truth of the mind. And lastly, the discovery of its dramatic expression in a historical act. Perhaps the story of the tragedy on Calvary is a vivid imaginative effort to focus upon Jesus, at a supreme moment, the universal sacrificial function of the Christ, of the Divine in manifestation.

It is an arresting suggestion that at this moment Christ is stretched on the cross. Before the foundation of the world, the Lamb was slain, else no world could come into being. While the world lasts, the sacrifice proceeds, else the world will come to nought.

“Come: come and see the secret of the sun;
The sorrow that holds the warring worlds
in one;
The pain that holds Eternity in an hour;
One God in every seed self-sacrificed,
One star-eyed, star-crowned, universal
Christ;
Re-crucified in every wayside flower.”

The practice of the mediæval Church has led the world to forget that the Divine sacrifice is a voluntary sacrifice and a sacrifice of joy. The idea of bounteous giving better befits the message :—

“God so loved the world, that He gave——.”

When a mother gives up a portion of her life that a child of her love may be born, it is with cheerful submission she curbs her liberty, it is with radiant hope she subordinates her own interests to those of her offspring, and her moan is the Magnificat; her wail, a triumphant chant. “She remembereth no more the anguish, for the joy that a man is born into the world.” Even so, God loves the world.

What fresh incentive to altruism, to a selfless life of service would spring from the conviction that our very existence is the outcome of a great Renunciation; that we are the offspring of a Love that surrendered its peace to bring us into being; that He will never let us go; that all experience is His leading us into closer union with Him; that He descends with us into the depths of sin, sorrowing for us, suffering with us, rejoicing over our triumphs; that we feed on the body and the blood of the Lord; and that all we have and all we are is a largesse of His irresistible Love.

By way of the Cross came unto us every good and perfect gift; and by way of the Cross must go hence all that is in us, noblest and best. But it must go, not in tears, but in glad surrender; as from those who have freely received and are in honour bound to freely give.

J. TYSSUL DAVIS.

BOOKS AND REVIEWS.

THE NEWER SPIRITUALISM.

In the year 1882 was founded the Society for Psychical Research—a courageous endeavour to make scientific inquiry into those things in heaven and earth which are undreamt of or scoffed at by many a Horatio. This society, as was to be expected from the names inscribed on its first roll book, has done remarkable work; and if it has not succeeded in proving to demonstration the survival of the dead and their power of entering into communication on occasion with the inhabitants of this world, yet it has thrown a flood of light on the nature of the mind by its careful and patient investigation into the more obscure phenomena of consciousness.

In the book before us—*The Newer Spiritualism*,* by the late Mr. Frank

* London: T. Fisher Unwin. 8s. 6d. net.

Podmore, the writer points out that as a matter of history the "messages" obtained by means of automatic writing or in trance are found in constant association with physical phenomena—the rappings, table turnings and levitations, which are so repugnant to many minds. He therefore devotes the first part of his book to a deeply interesting account of the career of the great physical medium, D. D. Home, as exemplifying in the main older methods of investigation; and to a description of the recent sittings with Eusapia Palladino as exemplifying the newer methods.

The physical manifestations are unquestionably largely, if not entirely, due to trickery, more or less deliberate, on the part of the medium, and to the fallibility of the human senses, especially that of touch, on the part of the investigators. Hence of far more vital importance than the study of these somewhat childish tricks is the material which is treated in the second part of Mr. Podmore's book, namely, the revelations made in trance and automatic writings. Here the writer states emphatically, that the more he studies the records the more it seems to him impossible that "any imaginable exercise of fraudulent ingenuity, supplemented by whatever opportuneness of coincidence and laxness on the part of the investigators, could conceivably explain the whole of these communications."

If any supernormal agency is at work, then it must either be telepathy, i.e., direct thought transference among the living, or it must be, as the medium claims, communications from the dead. Both of these may, of course, be present.

Many of the men who took a prominent part in the early work of the S.P.R. have passed to what we are wont to call the silent land, which might, however, perhaps be more fitly named the land of fuller life. Henry Sidgwick, F. W. H. Myers, and Richard Hodgson—to name only a few—have within the last few weeks been joined by Professor William James, and Mr. Frank Podmore himself. Accepting, then, the possibility of intercommunication between living and dead, we have workers of notable ability on both sides of the veil labouring to establish it; and it is well known that much of the interest of recent investigations has centred round communications made through such mediums as the famous Mrs. Piper, and purporting to be from deceased members of the Society.

Few people realise how extraordinarily difficult it would be for them to establish their own identity, supposing they were speaking along an imperfectly isolated telephone wire, so that other messages or parts of other messages occasionally mingled with their words. If we add the supposition that both operators are slightly deaf, so that they misinterpret a considerable number of the words reaching them, we shall have some idea of the conditions under which communications from the other world take place, if they do take place at all. The medium is the imperfect telephone, and her words, whether delivered in speech or writing, are certainly often enough misinterpreted by the operators at this end for us to suppose that the difficulties at the other end

are also considerable. Moreover, to complete the analogy, we must suppose that the telephone itself is a living being with practically no sense of moral responsibility, with some power of interpolating remarks of its own, with a childish desire to please, and an ingenious aptitude for filling in any suggestion made by the operator. In these circumstances it is evident that the path of the investigator is a thorny one. He must use the telephone, for there is no other instrument available; but he must, at the same time, hoodwink it and discount its vagaries.

As most readers of THE INQUIRER are aware, the workers in this field have recently acquired, in the method known as cross correspondences, a tool which is bidding fair to overcome the disadvantages inherent in the nature of mediumistic communication. This plan, according to theory, was devised on the other side, and is, in barest outline, to send through messages by way of two or more mediums or automatic writers which have such a connection among themselves as to make it seem probable that one intelligence is responsible for them all.

Thus, if one automatic writer were to begin to fill his script with allusions to and quotations from Milton's poetry, and another writing in ignorance of the first were to do the same, we should certainly think it a strange coincidence; but if a third, a fourth, a fifth took up the same cry, each being entirely unaware of the others, then we should think it something more than coincidence.

Now this is just what is happening at the present time. A case might be quoted in which there were such correspondences in the writings of six automatists.

Evidence such as this—and the case is by no means solitary—seems to point clearly to the action of one guiding intelligence; but even so the further question arises, is this intelligence "living" or "dead"?

Just here we are brought to a halt; to the thoroughly scientific man, the evidence is not conclusive in favour of either hypothesis, though, as the state of suspended judgment is a painful one to the human mind, most readers of Mr. Podmore's book will decide according as their own temperament and habit of thinking incline the balance of probability.

It is tedious work, even for those most deeply interested, to wade through the voluminous reports of sittings and autographs published by the Psychical Research Society, and we are greatly indebted to Mr. Podmore for this clear, critical, and dispassionate survey of the whole question.

The trend of modern psychology, normal as well as abnormal, is to show that we are just at the beginning of our understanding of the laws of mental action. The older psychology with its atomic ideas and sensations is dead; we have now a living, growing, functional psychology, which is even now making discoveries which bid fair to shed as much light on the nature of consciousness as the discovery of radium did on the nature of matter, and which in view of the importance of the interests involved no thinking man can much longer afford to neglect.

SOME EARLY RECORDS OF THE WOMEN'S MOVEMENT.

To those men and women who desire to understand the inwardness of the movement for the advancement of women, and the deep sources of its strength, a recent publication, "Thoughts on Some Questions Relating to Women"* may be recommended as singularly helpful. It will be enjoyed by others for its literary quality.

The book consists of papers ranging in date from 1860 to 1908, selected from the writings of Miss Emily Davies. These papers are, but for a few omissions, reproduced exactly as they originally appeared, and in chronological order. The reader sees successive phases of life and opinion as they were delineated while actually in sight, and learns something of the forces which caused one phase to give place to another. Amongst such forces must be reckoned some of the papers now reprinted.

Miss Davies' description of the life led by girls of the middle classes fifty years ago, amid the restraining influences which surrounded them on leaving school, is sympathetic as from intimate knowledge. So, too, is her portrayal of the sufferings of women caused by irrational restrictions on the free development of their capacities for usefulness. The remedy prescribed is the extension of the range of occupations for women, and the provision of training and discipline for girls. Objections commonly raised to the enlargement of women's opportunities are fairly met in a manner which gives a foretaste of one of the special pleasures of the book. The subject is not treated as a "woman's question." From first to last, in these pages, the outlook is as broad as humanity.

In 1861, and at the Social Science Congress of 1862, we find Miss Davies championing the cause of the woman physician, a cause then in its infancy, for Dr. Elizabeth Blackwell was at that time the solitary pioneer, and no medical education could be obtained by a woman in England. In accordance with her whole propaganda, Miss Davies urged: "The examination must, of course, be the same for both sexes, as a security that the standard of proficiency should not be lowered for women."

The papers from 1863 to 1896, which form the greater part of the book, belong to that part of the women's movement with which the name of Miss Davies must ever be peculiarly associated. A committee, with Miss Davies as hon. secretary, had been formed in London, in 1862, for obtaining the admission of women to University examinations; and in the next year the first informal examination of girls by Cambridge local examiners took place. The stages in the progress of the movement are succinctly given in an appendix, with dates. *Pari passu* appeared most of the remarkable papers now reprinted. The admirable pleading for raising the standard of excellence of female education and for testing that education by the standard of education open to men; the many-sided appeal before the

* "Thoughts on Some Questions relating to Women." By Emily Davies. 3s. 6d. net. Cambridge: Bowes & Bowes.

Social Science Congress of 1864 for the encouragement of girls' education by endowments and otherwise; the paper entitled "Some Account of a Proposed New College for Women," read before the next year's Congress, and then circulated in pamphlet form (opening a new world of hope to girl readers); and other papers that follow;—we doubt whether the records of any movement contain writings surpassing these at once for reasoning and for spirit. The vision of the New College for Women took substance in 1869 at Hitchin, a result achieved by devoted toil, of which the book tells nothing; three years later the College was incorporated as Girton College—the first woman's college of university rank in any country.

"Oh, Mother of our Colleges to be!"

sang an early Girton student prophetically, in enthusiastic gratitude.

The latest papers are on Women's Suffrage. The veteran whose public support of that cause dates back well over forty years, still labours on its behalf. She does not believe that many rapid and direct changes in our laws would follow upon the extension of the suffrage to women, but she looks for happy results from a general rise in the *status* of women, which may be hoped for as a consequence of their recognition by the State as responsible citizens. The methods recommended are those of enlightenment, which have been so eminently successful in other parts of the Women's Movement.

We cannot do better than close this brief notice of a most interesting and illuminating book in the words of the present Mistress of Girton College:—

"It may . . . not be out of place to draw attention to the very interesting way in which a perusal of these writings impresses upon the reader the stages of development of that movement for the advancement of women in which Miss Davies took such an important part; and in initiating and fostering which there was the fullest scope for the faith and insight, the courage and tenacity, without which failure would have been inevitable. It is the genuinely historical nature of the evidence that makes this quite uncalculated reflection of the spirit of the time such a striking record of a continuous and profound, and yet unobtrusive, change in the general outlook in matters relating to women."

A SPECIAL number of *Public Opinion* is issued this week to celebrate the fiftieth year of this well-known and valuable paper. It includes, in addition to all the usual features, a special eight-page supplement containing articles by Sir Oliver Lodge, who writes on "Fifty Years of Science," Richard Whiteing, who contributes an article entitled "The Passing of the Editor," Professor L. P. Jacks and Mr. J. A. Hobson, who write respectively on "Fifty Years of Religious Opinion" and "Fifty Years of Social Progress."

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—The First Principles of Heredity; S. Herbert, M.D. 5s. net. The Evolution of Mind; Joseph McCabe. 6s. net.

MESSRS. CHATTO & WINDUS:—The Airy Way; George A. B. Dewar. 6s. net.

MESSRS. HODDER & STOUGHTON: The Awakening of India; J. Ramsay Macdonald, M.P. 6s.

MESSRS. MACMILLAN:—The Life of Alexander Macmillan, by C. L. Graves. 10s. net.

MESSRS. SWAN SONNENSCHN & CO.:—The Phenomenology of Mind; G. W. F. Hegel. Translated by J. B. Baillie. Two vols. 21s. net.

MR. FISHER UNWIN:—Four Fascinating French Women; Mrs. Bearn. 10s. 6d. net.

PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg:—Die Verfassung der evangelischen Kirche in Deutschland. 50 pfennig.

MISCELLANEOUS.

Hibbert Journal, October; The Vineyard, October. The Quest, October.

FOR THE CHILDREN.

THE DAYS AT DINNER.

If you had lived in the reign of George IV. (I hope you know his date!), you *might* have known a most delightful person called Charles Lamb. When we grown-up people read of him and read his books, we feel as if we knew him; and most certainly we love him. He was the gentlest of men, and he adored children. He and his sister Mary wrote "Tales from Shakespeare," just expressly for boys and girls. Perhaps some of you may have read the book; if so, I am sure you love it. But I want to tell you now about another book he wrote, called "Essays of Elia." It is made up of sketches of different things, such as: "Dream Children," "My First Play," "Barbara S.," and hosts of others.

I once took the essays to my literature class, and I read the girls a sketch called "Rejoicings Upon the New Year's Coming of Age." They liked it so much that they never forgot it; so I am sure you will like to know about it too.

When New Year came of age, he gave a dinner, and to it he invited all the Days of the Year. There were 365 places at the table, and February 29 had to sit at the sideboard. Wasn't that fun? Everybody came, nobody sent a refusal. The poor Rainy Days were dripping wet when they arrived, but the kind Sunshiny Days took off their wet stockings for them. Wedding Day looked very fine, and Pay Day was late, of course. The jester of the New Year was April, so you can guess what a time he had pairing off the guests as he was allowed to do. He told December 22 to take in lovely, dancing June 21! He put Ash Wednesday next to Christmas Day—such a difference as there was between the two!

When it began to get dark, Candlemas cried out for the lights. Then sweet May Day proposed the health of New Year, and wreathed her drinking cup with a garland, as did all the guests. When New Year returned thanks, he promised to improve the farms of his father's tenants, and to lessen their rents. But, unluckily, the Quarter Days did not believe him; April Fool dared to whistle a tune called "New Brooms," and the Fifth of November was so rude that he was put down into the cellar, for, as Charles Lamb said, it was the "properest place" for him!

New Year was a little vexed, but he turned round, to change the conversation, and proposed the health of poor Febru-

ary 29, who sat quietly and miserably at the sideboard; then he, the kind, jolly New Year, brought the lonely, seldom-appearing day to the big table. After that the company got very merry, and different days sang. A glee was given by Shrove Tuesday, Lord Mayor's Day, and April Fool, the jester. After the singing was over, riddles were asked, and while this was going on, "pretty May" was courted by Valentine's Day. She rather liked it, but the Dog Days (of course you know them?) were dreadfully jealous, and began to bark and make a great fuss. And so the evening went on, till it was time for everybody to go home. Their cloaks and great-coats were fetched, and away they went. Lord Mayor's Day was in a "mist," and Shortest Day in a "deep, black fog." But Longest Day "set off westward in beautiful crimson and gold"; and pretty May and Valentine wore pretty silvery twilight.

There! that is the end of it! Some day you will read it for yourselves in the "Essays of Elia." And now listen to a little more about Charles Lamb. He was a great soul, and yet he chose to live a quiet, dull life, just to take care of his poor sister Mary, who got terrible fits of madness. They adored each other, and they had many clever friends who came to see them very often. He knew Coleridge, who wrote that wonderful poem called "The Ancient Mariner." And he also knew Wordsworth who wrote "We are Seven," and "Lucy Grey." All these clever men used to smoke and chat together, and have *such* good times! It is a joy and a great privilege now to read about them.

But I believe gentle, playful Charles Lamb was the favourite of them all. He used to stammer a little, and the others listened breathlessly for the bright, witty things that were sure to follow that stammer. I could write much more about Charles Lamb, but this is enough for now; only—I do hope you will love him, too, and read his books later on.

E. G. R.

MEETINGS AND SOCIETIES.

THE SOUTHERN PROVINCIAL ASSEMBLY.

ANNUAL MEETING AT BRIGHTON.

THE twenty-second annual meeting of the Provincial Assembly of Non-subscribing Ministers and Congregations of London and the South-Eastern Counties was held at Christ Church, Brighton, on Tuesday, October 4. The ministers and delegates who assembled from various parts of the district were favoured with delightful autumn weather, and there was an unusually good attendance, both at the service and the subsequent meeting. The proceedings of the day began with a service in the church, conducted by the Rev. A. A. Charlesworth, of Highgate. The sermon was preached by the Rev. T. E. M. Edwards, who for many years held the position of Minister to the Assembly. His sermon was an earnest and uncompromising plea for the prophetic office of the Church and the ministry. He pleaded that freedom of thought and clearness of conviction must be combined with warmth of feeling if the pulpit is to have a message for ordinary men, and that it must seek to apply its great ethical principles to

the difficulties and social problems of modern life.

At the luncheon which followed Alderman Wilson presided, and offered a cordial welcome on behalf of the Brighton congregation to all their guests. This was responded to by the President, Mr. J. S. Beale.

Speech by Rev. T. Rhondda Williams.

The only other speaker was the Rev. T. Rhondda Williams, who had found himself unable, owing to an important engagement, to accept the invitation to be one of the speakers at the evening meeting. Mr. Williams said that he never made after-dinner speeches, or impromptu speeches, but he wanted to thank them for their invitation and to express his sincere regret at his inability to speak in the evening. I have long ago ceased, he continued, to think that any denomination has a monopoly of intellect or piety. I never thought that you have all the intellect, or that we have all the piety. You have some very good things in your shop, and I don't see why I shouldn't buy them or take them, and I don't see why you shouldn't be our customers too. There is more intelligence and more charity in the churches than there was. The serious men in all denominations are making for the same thing, and for a much deeper thing than the old controversies of the past.

THE BUSINESS MEETING.

The annual business meeting of the Assembly was held at 3 o'clock, the retiring President, Mr. J. S. Beale, being in the chair. Apologies for non-attendance were received from Dr. Blake Odgers, Dr. Drummond, Dr. Carpenter, Rev. P. H. Wicksteed, Rev. W. C. Bowie, Rev. J. Harwood, Rev. S. Burrows, Mr. Comport, and Mr. A. Tayler. In the course of his address, in which he spoke of the great personal pleasure which he had derived from his association with the work of the Assembly, Mr. Beale made a special reference to the long services of the Rev. F. Allen, who had been secretary for nineteen years, and had now retired on his removal to Newton Abbot. He was able to make the gratifying announcement that the suggestion of a presentation to Mr. Allen, to mark the esteem in which he was held and the gratitude of the Assembly for his long services, had been met with a very cordial response. He had pleasure in presenting Mr. Allen with a letter of thanks and a cheque for £90. The Rev. F. Allen, who was loudly applauded on coming forward to receive the presentation, briefly thanked the meeting for all the kind things that had been said about him, and for their generous gift.

After the treasurer, Mr. E. Worthington, had presented his annual statement, which showed some excess of expenditure over income, the Minister of the Assembly, the Rev. W. H. Drummond, read his report, in which he called special attention to the need of generous help for the clearing away of the debt on the church buildings at Ilford, and also for the scheme for a new church and school at Maidstone.

The annual report of the Committee, which had been circulated beforehand, was taken as read. It contained a good record of work accomplished, and made special reference to the more hopeful outlook in some of the churches which have been under the care of the Assembly. The report of the South-Eastern Sunday School Union, of the Advisory Committee, and of the Public Questions Committee, were also received. The following were elected as officers for the ensuing year:—President, the Rev. Henry Gow, of Hampstead; treasurer, Mr. E. Worthington; and auditor, Mr. I. S. Lister. It was resolved unanimously that an invitation should be sent to the Rev. R. P. Farley, who was unable to be present at the meeting, to accept the office of secretary.

Two special resolutions dealing with the reconstitution of the Advisory Committee were

brought forward as follows, and carried unanimously:—

(1) That in view of the proposed constitution of a Southern Advisory Committee the present by-laws of the Advisory Committee of the Assembly be cancelled; and that the following be added to Section 4 of the Constitution of the Assembly, viz.: Appoint the President and four other members of the Assembly as representatives on the Southern Advisory Committee. Of these four one at least shall be a minister, and one at least shall be a layman.

(2) That the representatives of the Assembly on the Southern Advisory Committee be instructed to endeavour to secure that the business of that Committee shall be carried on in general accordance with the practice hitherto adopted by the Advisory Committee of the Assembly, and in accordance, as far as possible, with the by-laws hitherto in force and the form of certificate hitherto in use.

Subsequently the President, the Rev. H. Gow; Dr. Blake Odgers, the Rev. James Harwood, Mr. Edgar Worthington, and the Rev. F. K. Freeston were elected as members of the new Advisory Committee. On the motion of the Rev. H. Gow, a hearty vote of thanks was carried to the Rev. W. C. Bowie, who wished to retire from the Advisory Committee, for his services for many years.

Resolutions on Public Questions.

Resolutions were brought forward on behalf of the Public Questions Committee, dealing with the Congo question and abuses connected with the collection of rubber in South America. The meeting, however, resolved to omit the reference to the Congo, as it was felt to be inadvisable and impolitic to pass any resolution which could be construed into censure of the Belgian Government at the present juncture. In regard to the second part of the resolution it was urged that the meeting was not sufficiently well informed about the facts, and a motion for the previous question was carried. The Rev. F. H. Jones having obtained permission to introduce the subject of the opium traffic, a resolution was carried unanimously in the following terms:—

That this meeting, believing that the growth and manufacture of opium in India for export to China, enforced by appeal to treaties, is "morally indefensible" and a serious hindrance to the influence of Christianity in the East, and that the British name will not be free from reproach nor China be free to purge herself from this evil so long as this policy is continued, urges upon His Majesty's Government that without delay:—(1) China be formally released from treaty obligations to admit opium; (2) the connection of the Indian Government with the opium export trade be brought to an end; (3) the financial difficulties, created by the cessation of the opium revenue, be met by the British Imperial and Indian Governments, in a way that shall not increase the taxation of the mass of the people in India nor injure the Feudatory States concerned.

THE EVENING MEETING.

The evening meeting was held in one of the assembly-rooms of the Pavilion, when there was again a large attendance, the chair being occupied by the Rev. Priestley Prime.

Chairman's Address.

The Chairman, after a feeling reference to the death of Sir Thomas Fuller, and the grievous loss it had inflicted upon his own congregation, said he desired to emphasise their freedom, and how much they meant by freedom. It involved a simply tremendous faith. They believed in freedom because they believed in the actual living presence of God in this time in which they were now living. They believed that there was as deep, beautiful, and satisfying a faith for them to-day as there had ever been. Here and now God was in them, around them, and

above them, and if they did not take their part in the great evolution of good, they would be left on one side, and others would go forward.

Rev. H. Gow on Religious Difficulties.

The first speaker was the Rev. H. Gow, who thanked the Assembly for his election as President, and expressed his deep regret that the Rev. J. J. Marten, of Horsham, had not felt able to accept nomination for the office. Continuing, he said: We are often treated not as Christians in misfortune, but as Christians in disgrace. I don't mind being treated, I should even wish it, as a Christian in difficulties. We ought to glory in difficulties. There is danger of treating our faith as a very simple and easy thing. The only difficulties we have to fear are sordid difficulties, those which spring out of small personal disagreements or the miserable temptations which are often so near at hand. We don't want perfectly peaceful times. The more deeply we realise our religion the greater our difficulty. After an interesting reference to Professor Gilbert Murray's article on "Hellenistic Philosophy" in the current number of the *Hibbert Journal*, which describes the break up of orthodoxy in the Greek world in the time of Plato and Euripides, and the desire of the great thinkers to create a new religion, Mr. Gow expressed his own conviction that in our own day it is vain for us to try and build up any religion of our own apart from the Christian tradition of the past. At the present time we have to justify our belief, not in face of orthodoxy but of other types of teaching. Of these, there are two growing in power which are clearing away the whole Christian tradition. It is being said, on the one hand, that Christ is a myth. We must not make the mistake of thinking that this is a position that does not count, and which we are not called upon to meet. And there is the position represented by Schweitzer, who insists upon regarding Jesus entirely from the eschatological point of view, with an accompanying depreciation of the natural and human tradition of Jesus. There are great difficulties to be faced, difficulties which ought to enhance our determination and our seriousness. It is impossible for an optimist to look back upon Christian history and to say the whole thing is a delusion. To hold that belief strikes at one's faith in humanity. Men do not find their strength and inspiration in a great tradition which has all been a mistake. It is for us to vindicate that tradition to the world.

Speech by Rev. W. G. Tarrant.

The Rev. W. G. Tarrant spoke as a strayed reveller who had returned from much banqueting on the Continent. He had brought back, he said, the impression from the Berlin Congress that we belong to a great company. We are marching, a vast army, in all the civilised countries of the world. After some reference to the special difficulties of the Liberal movement in France and Germany, due especially to the severity of official restrictions, he spoke of the movement for religious union in America, and expressed the earnest wish that something similar to the National Federation of Religious Liberals in America could be made possible in our own country.

Rev. J. Page Hopps on the Social Contract in Religion.

The Rev. J. Page Hopps spoke as one who for several years had taken very little interest either in theology or the clerical profession. The chairman, he said, had spoken a great deal about freedom. He would like to find a congregation that considered it was bound to its minister, and that every member was bound to every other. People used to talk of a social contract in politics. There is a social contract in a congregation with the minister, and with one's fellow members. It is the neglect of that

that is responsible for much of our coldness. Bring the young people to the church, and teach them to love it, and to feel the sanctity of it, and how beautiful it is for a young brain and heart to feel some relationship with the angels and with God.

Speech by Dr. Lawson Dodd.

The last speaker was Dr. Lawson Dodd, who gave a closely-reasoned confession of his own belief in communal action as a means of social emancipation, and in spiritual communism as a deep truth for the inner life. Alike in the social and spiritual world, people are incapable of saving themselves; they cannot stand alone, they must have help. It is impossible, he urged, for anyone to be touched with vital religion and not to be socially disturbed by the present conditions of life, or to cease to strive for a fuller and deeper and wholesomer life for all. A cordial vote of thanks to the Chairman and the Brighton congregation for their generous hospitality, proposed by the Rev. W. H. Drummond, and carried by acclamation, brought the proceedings to a close.

LIBERAL CHRISTIANITY IN BRUSSELS.

WELCOME TO MR. HOCART'S SUCCESSOR.

THE installation of Mr. Paul Teissonnière as minister of the Liberal Christian Church of Brussels took place last Sunday morning, October 2, in the large hall of the German school, where the congregation holds its services at present. With the purpose of renewing public interest in our work, bills had been posted about the town, and 300 circulars, with a summary of our principles, had been sent to persons of those classes among whom we have chiefly recruited our members—magistrates, barristers, University professors, and school teachers.

Unfortunately, half an hour before the service rain fell very heavily, and some usual attendants living at a distance were prevented from coming; otherwise the hall, which has more than 150 seats, would have been quite full. However, there was a good congregation. Some of our members had come under great difficulties. The oldest member of the committee and of the church, Mr. Vercamer, honorary inspector of primary schools, who is in his 88th year, resisting all persuasion from his family, took a carriage to the German school, and painfully ascended the steps leading to our upper chamber. An American Unitarian had come from Antwerp for his own pleasure and as a correspondent of the *Christian Register*.

After prayer the President, Mr. Hocart, gave a rapid sketch of the origin and history of the church, recalling the manifold difficulties it has had to overcome during the 29 years of its existence, its frequent migrations from hall to hall, its nine years of litigation with regard to its legal recognition by the State, and the 26 years of Catholic government, during which such strong pressure has been put upon the consciences of the people by the almost exclusive nomination of Catholics to public offices. He characterised the work of the Church as an effort to realise a perfectly consistent liberal Christianity with an entire freedom of thought and language, and without any ambiguity of traditional formulas used in an untraditional sense; an effort to establish a lay church with no clerical difference between minister and people and no sacraments specially administered by the ministry, and with a modern style of preaching, speaking less of Calvin and Luther, of Peter and Paul, of the Pharisees of the times of Jesus, of Moses and the prophets, and more of what concerns the living, striving, suffering, struggling people around us. This ideal had not been understood by the general public, but only by a limited company of brave and perse-

vering men and women; and Mr. Hocart commemorated with gratitude the names of the most notable of those who had passed away. He expressed the hope that under a new minister, a younger and a stronger man, the church would see its borders greatly enlarged.

He then presented to the congregation Mr. Paul Teissonnière, who has studied at Montauban, Geneva, and Paris; and who, during the 13 years of his ministry at Canaules, a village of the Cévennes, has passed gradually, not without internal struggles and sufferings, from the orthodoxy of his family and education to the higher and wider standpoint of liberal Christianity. Mr. Teissonnière's talents, power of speech, scientific acquirements and religious experience, together with his imagination, for he is a poet of no mean order, created such a favourable impression when he came to present himself in the spring that he was elected by a unanimous vote of the committee, and the decision was confirmed by the equally unanimous vote of the church assembly.

Mr. L. Anspach, Professor at the University, and treasurer of the church, was then called upon to offer to Mr. Teissonnière a hearty welcome, which he did in words which faithfully interpreted the feelings of the meeting.

Messages of sympathy from Rev. W. C. Bowie, in the name of the Committee of the B. & F.U.A.; from the Rev. Dr. Wendte, secretary of the International Council; from Pastor Wilfred Monod, of Paris, who had been invited to attend but had found it impossible, were communicated to the new minister and to the church.

Mr. Teissonnière spoke next. After some very affectionate words addressed to his predecessor, he declared his entire acquiescence in the method of free and positive research, which was the only scientific method. But he did not intend to be only an intellectualist. Theory was nothing apart from life and practice; the head must always lead to the heart. Though very happy and grateful to have been chosen by a religious community in which men, and men of great intellectual influence, formed an important element, he hoped he should always be able to speak in such a way that there would be something that might go to the heart even of the uneducated man and woman who might happen to enter the hall on a Sunday morning. In a complete nosegay, a place must be found for the humble floweret of the fields, as well as for the handsomest product of the conservatory.

Three ministers had kindly consented to come from a distance to take part in the meeting—Pastors E. Giran, of Amsterdam; E. Picard, of Dord; and A. Rey, of Liège.

Mr. Giran, with his usual fire and eloquence, spoke of our method, and showed that the relativity of religious knowledge, while teaching us tolerance for other views, did not destroy our enthusiasm as seekers of the truth, our passionate attachment to our beliefs laboriously forged on the anvil of conscientious doubt and honest inquiry; and though our method led us to cease to look for the divine in the exceptional and the miraculous, instead of diminishing the measure of the divine in the world it increased it immensely by teaching us to find it everywhere in all the sweet affections of life, in all that was true and brave and pure. God in us was more to us than God above us in the distant heavens.

Mr. Picard dwelt, in the clear, precise, and logical manner which always characterises his utterances, with the truth that only free and personal beliefs can exert a deep influence on the inner fountains of life; and Mr. Rey, in a few powerful sentences, showed how his ministry of several years' duration in this country had convinced him that liberal Christianity was particularly fitted to the religious needs of Belgium.

Though there were six discourses the whole meeting did not last more than an hour and a half. No one left with a sense of fatigue.

The unanimous opinion was that the interest had been maintained to the end, and that the proceedings constituted a most auspicious commencement of the new pastor's ministry.

J. H.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

London District Unitarian Society.—Mr. Ronald Bartram, hon. secretary of the London District Unitarian Society, writes to us as follows:—"I desire to call the attention of your readers to the united service to be held in the Dutch Church, Austin Friars, E.C., on Sunday evening, October 16, at 7 o'clock, the preacher being Rev. J. M. Lloyd Thomas, of Nottingham. The church is a fine old historic building, which has been kindly lent to the society for the occasion by Rev. Dr. Baart de la Faille and his consistory, and is one well worthy of the service. It will hold 1,500 to 2,000 people, and though tickets are being sent to all known London Unitarians and worshippers at our churches, it will not be necessary to have one to obtain admission. The churches in London have taken to the service most cordially, and are co-operating readily with the society in providing stewards and choir. It is hoped that as many as possible will attend the service and help to make it thoroughly inspiring."

London Guilds' Union.—The autumn meeting of the London Guilds' Union will be held at Essex Church, Kensington, on Wednesday evening, October 12. There will be refreshments at 7.30 in the school-room. At 8.30 a religious service will be held in the church, when an address will be given by the Rev. E. W. Lummis, M.A. Friends are cordially invited.

Accrington: Welcome to the Rev. W. G. Topping.—A well-attended meeting was held in the Unitarian school, Accrington, on Saturday evening, October 1, to welcome the Rev. W. G. Topping, the new minister, and Mrs. Topping. Mr. E. J. Bradshaw presided. The Chairman after expressing pleasure at the large gathering and a hope that it indicated that Mr. Topping's ministry would be a thorough success, said they had invited the local Nonconformist ministers to be present, and had replies from most wishing Mr. Topping success. The Rev. A. W. Fox, in giving a cordial welcome to Mr. and Mrs. Topping on behalf of the ministers of the district, said it was a very great satisfaction that Mr. Topping was settled at Accrington, and he hoped that settlement would be long. Mr. David Healey gave a welcome on behalf of the North and East Lancashire Mission, and he was followed by the Rev. J. Islan Jones, who said that he could not wish for a better people than those in Accrington to work with. Mr. Jones added that he found some Accrington ministers, from whose opinions he differed most, the kindest men he ever met. Councillor Cameron gave a hearty welcome on behalf of the Sunday-school, of which he is superintendent. Mr. P. J. Hargreaves (Burnley-lane), the Rev. J. S. Brown, Mr. Bibby, Mr. H. E. Jephcott, of Oldbury, and Mr. Mosedale also spoke. The Rev. W. G. Topping said that he and his wife were looking forward to years of useful work at Accrington. He hoped to make the key note of his preaching the Fatherhood of God and the brotherhood of man. He was there as their minister to preach the word, irrespective of consequences. With regard to his work his first duty lay with his own congregation, but he was desirous to help in every possible way in

the social and philanthropic work in Accrington. In connection with Oxford-street Church and school, they must aim, he said, at expanding individual character, and if they had the right spirit the congregation would increase. Whilst he would visit members of the congregation as often as possible, he asked for time for quiet study and earnest reading.

Birmingham: Presentation to Mr. W. J. Clarke.—The uniforms of Birmingham's military veterans made bright the Council Chamber on Sept. 20, when the members mustered to honour their secretary, Mr. W. J. Clarke. The Lord Mayor presided, and made a presentation to Mr. Clarke, accompanied by an address. Among the subscribers to the testimonial were the Right. Hon. Joseph Chamberlain, Lord Roberts, Lord Calthorpe, General Willoughby, Sir J. C. Holder, Major Innes, Major Hill, Captain Caldecott, Mr. George Cadbury, Alderman Tonks, Alderman Dexter, Councillor Reading, Mr. W. Bayley Marshall, Mr. H. Wilkinson, and the whole of the members of the Association. The Lord Mayor said that during his sixteen years' secretaryship Mr. Clarke had been able to obtain 196 pensions for members of the Veterans' Association. He had been always most careful to see that only well-substantiated and bona-fide cases were brought to the notice of the War Office authorities, and herein lay the secret of much of his success. He assured Mr. Clarke that the citizens of Birmingham were very grateful to him for the work he had done for the veterans in their behalf. In acknowledging the presentation, Mr. Clarke said that in the sixteen years of the Association's career £6,500 had been raised on behalf of the veterans, the whole of which amount, excepting a very small amount for expenses, had been handed to the veterans in order to make their lot the brighter and easier. The Association had been instrumental in obtaining nearly 300 pensions for military veterans, as well as providing for them many social happinesses. Sergt. Parkinson, Sergt.-Major Dawes, and Private Miles also made brief speeches in acknowledgment of the work done in their behalf by Mr. Clarke. After the presentation the veterans marched back to their headquarters in Hurst-street, and there dined together.

Blackpool: Unitarian Free Church: Induction of the Rev. J. Horace Short.—The induction of the Rev. J. Horace Short to the pastorate of the Dickson-road Unitarian Free Church took place on Saturday, October 1. The congregation was a large one, representative in the first place of the church which has given a cordial welcome to its new minister, in the second place of the Sheffield church from which Mr. and Mrs. Short have come, and thirdly of the Unitarian ministry. The Rev. H. Fisher Short, of Mossley, a brother of the pastor, took the opening part of the service. The charge to the minister was delivered by the Rev. Principal Gordon, of the Unitarian Home Missionary College. In the course of his address Principal Gordon said that Mr. Short had come there as a church builder, and had been called to dedicate his powers, his time, his aspirations, his whole future to the service of God and man. "You have to show," he said, "that the life of Christ is a modern thing, that it is not a mere piece of ancient history; that it is not dead, but lives; and first of all it must live in yourself, and then therethrough you must make it to be a working force in human affairs, underlying all projects of effort. Do we not know that this world in the twentieth century needs the life of Christ as a living force among us just as much as, perhaps even more than, it was needed in times bygone. Look at the state of feeling between man and man, the problems which engage us, and ask whether these are brought to the test of the living truth of the life of Him whom we all nevertheless call Master." The charge to the congregation was delivered by the Rev. A. H. Dolphin, of

Sheffield, pastor of the church in which Mr. and Mrs. Short have grown up as members. He reminded them that, though small in numbers, they had great privileges and should value them. In small congregations there was a stronger family feeling than was possible in large ones. Although they had their thoughts of what that church should stand for, he wanted them to remember that the new minister had thoughts and purposes and plans of his own, and he believed that if those purposes and plans were carried out it would be for the good of the church as a whole, and of the town in which it was placed. The Rev. J. Horace Short briefly replied, and said that it now remained for them in their different spheres to attempt to attain to something of that success which had been wished them in the words spoken that afternoon. Tea was afterwards served in the adjoining school-room, and in the evening a cordial welcome was extended to the Rev. Horace and Mrs. Short at a public meeting, which was well attended. Mr. John Chew presided, and he was accompanied on the platform by the Rev. Principal Gordon, the Rev. T. P. Spedding (London), the Rev. S. Gamble-Walker (President of the Blackpool Free Church Council), Mr. Thomas Harwood (Bolton), Mr. Lawrence Redfern, and others. The chairman tendered the new pastor the hearty welcome of the congregation, and speeches were made by the Revs. Walter Short, H. Fisher Short (brothers of the new minister), the Rev. A. H. Dolphin, Mr. Lawrence Redfern (who was a fellow student at the Unitarian Home Missionary College with the Rev. J. H. Short), the Rev. S. Gamble-Walker, Mr. Thomas Harwood, the Rev. Noah Green, and others. Between the speeches there was some excellent music, and the welcome which was given to Mr. Short promised well for a successful and happy ministry.

Brighton.—The Free Christian Church was re-opened after reconstruction of roof and pediment, re-painting and cleaning, last Sunday, October 2, when harvest thanksgiving services were held morning, afternoon, and evening, conducted by Rev. Priestley Prime. A large attendance of members and visitors made the occasion very cheerful and encouraging, though the sum required to pay for the rebuilding is not yet completely raised.

Cheltenham.—Organised chiefly by the friends of the Bayshill Unitarian Church, but to be entirely free from denominationalism in its work, there was opened at the Bayshill lecture-room on Wednesday evening, Sept. 28, an institute to be known as the Bayshill Progressive Institute, where, it is hoped, people of varied interests may gather for intellectual communion. Among the subjects to be studied are economics, sociology, ethics, music, art, and the drama, upon which lectures will be given and debates take place. The Rev. J. H. Smith will be the first president, and Mr. Carter has undertaken the duties of hon. secretary.

Fairsworth: Dob-lane Chapel.—In connection with the 75th anniversary meetings of the Independent Order of Rechabites the members of the Fairsworth and Newton Heath Tents were present in full regalia at the Dob Lane Chapel on Sunday evening, September 25. The Rev. J. Morley Mills, the preacher, referred to the origin of the Order of Rechabites in 1835. There were now 6,463 tents with 250,000 adult and 200,000 juvenile members. The presence of their friends, the preacher continued, brought before them the temperance question. Basing his sermon on "Do thyself no harm," he quoted several authorities, medical and otherwise, to the effect that alcohol was harmful to the system. It had been asked—why should not a man do himself harm if he liked? The answer was that nowadays they had come to the social consciousness that no man could live to himself, and, therefore, self-injury meant other's injury, and an injury to society.

The reforms of the day called for the utmost of thought, wisdom, and moral power. The forces of evil were strong, the problems of betterment most intricate; advance was difficult to make; and therefore to carry on this work of progress it was needed that man should be at his very best. Their country, which they loved was going to need better statesmen than hitherto, and that meant that better voters were needed to select and elect those with a truer patriotism; men of higher moral tone and greater mental abilities than the average of the past. He concluded with a strong appeal to those present to have a grand motive for life. They must realise their "otherness" and never forget that evolution's ladder had for its bottom rung, "Do thyself no harm."

Glasgow Unitarian Church, St. Vincent-street.—It is now one hundred years since the Glasgow congregation was founded, and at a time when Unitarians were liable to be deprived of civil rights. The congregation are now commemorating their centenary by special services during this month. Last Sunday the Rev. C. J. Street, M.A., LL.B., of Leeds, conducted the services. During the remaining Sundays the preachers will be the Rev. J. M. Lloyd Thomas, Nottingham; the Rev. Charles Hargrove, M.A. (president of B. & F. Unitarian Association); Rev. E. W. Lummis, M.A.; and the Rev. W. W. Chynoweth Pope, Lewisham. There will be a congregational social gathering at which the centenary will also be commemorated on the occasion of Mr. Hargrove's visit, and to which all the Scottish ministers and other friends have been invited. The jubilee of the Scottish Unitarian Association also falls at this time, and it is hoped to make it the subject of special observance at some of the meetings.

Horwich.—Miss Kathleen Lambley, eldest daughter of the Rev. R. H. Lambley, of Horwich, has secured a First Class in the recent matriculation examination of the Victoria University.

Liverpool: Hope-street Church.—The annual soirée was held on Tuesday, Sept. 27, when a large and representative gathering assembled. The chairman of the congregation, Mr. Lawrence Hall, presided. In the course of an address the minister, the Rev. H. D. Roberts, said that he proposed that evening being "parochial." It had been said of Unitarians that they were ready to be interested in and to support every good work except their own. This attitude was magnificent; was heroic, but it was not good sense to neglect the replenishing of the resources of their own inspiration. It was now seven years since he began his labours among them. He could never forget the immense privilege which had been his in working with their late honoured minister, the man who was a force in their pulpit, a power in their city, and he might add in their national life; who was unsurpassed in the clear, luminous, and weighty deliverance of his thought. He was indeed "glorious company." Mr. Roberts dwelt on the increase in the members of the church in this first half of the church year, and was led to hope that this year would embrace a greater accession than in any one year in the history of the church. This could easily be accomplished if the worshippers already with them in "the open way" could persuade themselves to throw in their lot with them personally and avowedly. But it must be remembered that pioneers are never noted for the extent of their numbers, else they were no pioneers. Still he did make an appeal to those liberal religious people who were unattached to come in and aid them in the effort for unhampered thought, personal righteousness, practical brotherhood. A timely course of Sunday evening addresses would be begun on October 23, under the title of "The Makers of the Christian Religion: how far is their message valid for us?" An endeavour

would be made to see, in the new light shed by scholarship, the authors of the New Testament, the condition of the times, the problems that clamoured for solution, and above all the precious things that enriched the world treasury of human aspiration. He proposed on a Sunday in November to celebrate "Founders' Day," the anniversary of the licence for public worship for Kaye-street Chapel (November 24), and would wish to preach on the principles of the founders, and bring to mind the ministers, laymen, and women who had marked those two hundred years with worship and strenuous endeavour. An important programme was prepared for the Social Problem Circle.

London: Laymen's Club Annual Swimming Gala.—The third annual gala took place at the Holborn Baths on Friday evening, September 30, before a large and enthusiastic audience of about 350. The Swimming League is now firmly established as the most successful of the various athletic organisations conducted by members of the Laymen's Club, and the number of entries for the two challenge shields showed that the interest of our church and mission clubs in these competitions is well maintained. As the result of preliminary heats, teams from George's-row, Stamford-street, and Bell-street took part in the final for the Durning-Lawrence shield (senior), which was won by Stamford-street, which led both in the swimming and diving sections of the competition. For the Preston-Pearson (under 16) shield, Bell-street beat the 2nd Company "Boys' Own Brigade" (Rhyl-street), the team from Unity, Islington, being unable to compete at the last moment. Both the winning teams are to be congratulated on their first victories, and it may be remarked, as showing the spirit in which the competitions are carried out, that throughout the whole series of races no one was disqualified—a satisfactory result which it is often difficult to attain in the rush and excitement of team races before a cheering audience. Of the two individual competitions, the 60 yards handicap race attracted 27 entrants, and was won by W. Hillman, with J. H. Herz second, while for the bronze medal, presented by the Amateur Diving Association, 17 members competed in addition to the six diving members of the Durning-Lawrence teams. The medal was won by G. Isted, a member of the 2nd Company B.O.B. (Rhyl-street), whose neat and graceful diving evoked complimentary remarks from both the judges. The programme also included an interesting display of scientific swimming by Mr. J. A. Jarvis, the famous amateur long distance champion, who kindly came up from Leicester for the evening; and a high-diving display by members of the Amateur Diving Association, Mr. Ronald P. Jones, president of the League; Mr. R. Errington, and Mr. H. E. Pott (winner of the diving championship for 1910), the last two also acting as judges in all the diving events. The chair was taken by Mr. R. M. Montgomery, president of the Laymen's Club, who made a short speech expressing the general feeling as to the success of the evening, and Mrs. Montgomery presented the shields, medals and prizes; after which the entertainment was appropriately concluded by a "lighted candle" race for officials of the League.

Newport, Mon.—Harvest festival services were held here on Sunday, October 2, when appropriate sermons were preached by the Rev. J. Tyssul Davis, B.A. For the coming winter an excellent programme of lectures and other meetings has been arranged by the Literary and Social Guild. A gratifying feature is that ministers from Congregational and Presbyterian churches in the town have consented to deliver lectures. Other week-evening activities include a class for the study of comparative religion, and a Shakespearean class, both under the direction of the minister.

Wandsworth.—On the centenary of Mrs.

Gaskell's birth, Sept. 29, a performance of "Scenes from Cranford" was given at the opening meeting of the Social and Literary Union. There was a large attendance. On the Sunday morning preceding, the Rev. W. G. Tarrant addressed a numerous congregation on the subject of "Mrs. Gaskell's Genius and Influence." Last Sunday the semi-jubilee of the opening of the church building was celebrated, conjointly with the harvest festival. The sermon in the morning reviewed the chief features of the past twenty-five years in religious history; in the evening Mr. Tarrant spoke on "The Unitarian 'Yes' and 'No.'" On the next two Sunday mornings his subjects will be respectively, "Did Jesus ever Live?" and Schweitzer's "Quest of the Historical Jesus." The church will close on the evening of the 16th inst. when the united service takes place at Austin Friars.

NOTES AND JOTTINGS.

THE INSPIRATION OF MRS. GASKELL'S EARLY WORK.

The Master of Peterhouse contributes an interesting article on Mrs. Gaskell to the *Cornhill* for October, in the course of which he says:—"Mary Barton," which holds a recognised place of its own among the social novels of the Early Victorian period, worked out its purpose—which was that of a "protest against *laissez faire* in industrial life"—with extraordinary power; and, six years later, "North and South" completed the protest by proving how, if dealt with in a generous spirit on both sides, the problem admitted of solution. From a literary point of view, the earlier book showed Mrs. Gaskell to be still unaware of the fulness of her powers; while in the later she was, not less manifestly, gradually acquiring the free use of them. But in both stories she surrendered herself to the creative force of her imagination; and it would be idle to pretend that, in either, the purpose of the novel overpowered, or even materially interfered with, its execution as a work of art. Mrs. Gaskell's greatness of soul led her to love the poor—"the poor" in that widest sense of the term with which the English version of the Psalms of David has familiarised us: those who are oppressed and suffer from no fault of their own, but because no compassion for them has pierced the minds of the proud.

WOMEN AS PREACHERS.

It is interesting to learn, in view of the growing disposition in the Wesleyan Church to admit women to the pulpit, that a resolution has just been passed by the Committee of the Wesleyan Deaconesses' Institute in accordance with the regulations for the preaching of women laid down at the Bradford Conference.

* * *

"The Committee, having heard the new regulations of Conference with regard to women preaching, gives its sanction to the preaching of certain deaconesses who have already either been engaged as Deaconess-Evangelists, or have been accustomed from time to time to take services when required to do so. With regard to all further applications, the Committee resolves that in the case of any deaconess who feels called to preach, and asks for authorisation, the matter shall be brought before the Committee by the Warden, provided he is satisfied that she has the necessary gifts, that she has read Mr. Wesley's Sermons, and that she believes and preaches our doctrines. All authorisations to preach shall be for the ensuing year, and subject to the annual review of the Committee. No authorisation shall be renewed unless the Warden is satisfied that the Deaconess applying for it is doing some theological reading and keeping up a living acquaintance with

New Testament studies. It is distinctly understood that the authorisation of the Committee only entitles a Deaconess to preach when she is desired to do so by the superintendent of the circuit in which the service is to be held."

THE SCAPEGOAT.

"Hunt, after his Oriental experiences, and the painting of 'The Scapegoat,' returned to London in 1856. I have always regarded 'The Scapegoat' as one of his finest performances. It was an act of singular genius and abnormal faculty to turn a very ordinary-looking goat, with accessories of an unusual but not directly symbolic kind, into a truly tragic personage almost to be ranked with an *Edipus* or a *King Lear*. Hunt did it and, what is remarkable, the British public, so thick-hided to ideas, and so inclined to find something laughable in anything that is at once serious and strange, did not (as a rule) flout or jeer, but accepted the scapegoat, earnestly and gravely, on his own showing."—W. M. Rossetti in the *Contemporary Review* for October

HOLMAN HUNT'S RELIGION.

"Holman Hunt was essentially a religious man; whether born Buddhist, Mohammedan, Jew or Christian, he would equally have been religious. He was an earnest Protestant Christian in the full sense of the word; but not, so far as I observed, greatly concerned with any subtleties of dogma or sect. For sacerdotalism or even ecclesiasticism he had no particular regard. No man had a firmer belief in the freewill and responsibility of man, and the personal immortality of the soul. He was not intolerant of other people's opinions, if differing from his own; but he took a very determined stand upon certain things as being right, and the opposite to them as being wrong, and he was not inclined to entertain any question of compromise between the two. He was upright and self-consistent; not perhaps specially disinterested, but just and considerate."—W. M. Rossetti in the *Contemporary Review* for October.

AWARDS FOR BOOKS AT THE BRUSSELS EXHIBITION.

The jurors at the Brussels Exhibition have awarded 19 Grands Prix to British exhibitors in the classes concerned with books and their production—printing, paper, and binding—and of these the Oxford University Press has obtained no fewer than seven. No other exhibitor obtained more than one Grand Prix in these classes. The Oxford University Press has repeated the success gained at the Paris Exhibition (when three Grands Prix were awarded) in being the only British binding house to obtain the highest possible distinction.

Aberdeen Unitarian Church.

THE Committee make Appeal for help in their effort to clear off the debt on the Building. It amounts now to £1,204, and the interest is an oppressive burden from which they desire to be relieved. The Appeal is made in view of the completion of Mr. WEBSTER's twenty-one years of Ministry here, and the seventieth year of his age.

The McQuaker Trustees have promised a grant of £50, on condition that £450 be raised before December 31, 1910.

The Committee earnestly appeal for donations to enable them to secure the Grant.

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Donations may be sent to Rev. A. WEBSTER, Avalon, Bieldside, or to the Treasurer, Mr. T. M. SPIBY, 92, Bonaccord-street, Aberdeen.

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Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hambrook, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; *i.e.*, THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (*i.e.*, TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale). JOHN HEYWOOD, Deansgate—Saturday, October 8, 1910.

* Regarding Advertisement Rates see inside Front Cover.